

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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Boldness of Paul.

The precepts of Christianity are entirely opposite to the maxims of the world. Love your enemies—forgive those who injure you—resist not evil—are commands totally repugnant to the selfish, unforgiving, revengeful dispositions of worldly men. Hence Christianity has, by enemies, been considered degrading and pusillanimous. Nothing is farther from the truth. Paul was a Christian. Did cowardice or meanness constitute any part of his character?

View him as a preacher. Hear him, at the imminent hazard of his life proclaiming the sacred truths of the everlasting gospel, Jesus and the resurrection, before Pharisees and Sadducees, before idolaters and kings. Let the scenes at Jerusalem, Athens, Corinth, Rome, testify. Ask Felix, Agrippa, Festus—ask the magistrates of Philippi, the proud judges of the Areopagus, the court of imperial Caesar—all these will testify, that neither their splendor, nor power, nor threatnings, prevented their hearing the truth from the intrepid Apostle. View him as a man. Engaged in a perilous enterprise, surrounded by enemies, and in the almost certain prospect of a violent death, he says—“none of these things move me.” At what time in his life was he free from danger? At what time did he shrink? Never.

Decision and boldness, wherever they exist are noble qualities. As their existence and exercise do not depend absolutely on the character of moral feeling, bad men, as well as good, may make an irresistible demand on our admiration. We involuntarily admire the courage of the soldier, reaping his laurels in the field of courage and death. We admire the fortitude of the captured Indian, who scorns submission and exults in the midst of tortures and flames. Such qualities give a nobleness to our species, and stamp on human nature a commanding dignity. But in these cases, pride, ambition or revenge mar the actions, diminish our admiration. On the contrary the whole character of the Apostle presents a consistency of parts, a symmetry of proportion worthy the soldier of the cross.

In Paul we behold firmness and composure, in the hero of the world obstinacy and presumption; in the one, steady determination to pursue the path of duty, trusting the event with God; in the other, a fierce resolution to effect his own purposes, regardless of consequences. In the one, a heart glowing with love to God and man; in the other a heart burning with ambition or bursting with revenge. In Paul you see the christian, clad in the panoply of the gospel, striving to impart knowledge, peace and happiness to all his fellow men; in the hero of the world you behold a monster, armed with the weapons of destruction, breathing out threatnings and slaughter, and scattering arrows, firebrands and death. If Paul dies, he knows he shall receive a crown of life; if the hero dies, he knows not, thinks not, cares not what follows.

The Apostle did not, like the Stoic desirous

of vain-glory, endure, with sullen contempt, sufferings, which might have been avoided; nor like many worldly heroes rush unnecessarily into difficulty and danger. It was only when they opposed his duty, that he despised them. Where Christ bade him, he would go. What Christ bade him, he would do. Yea, tho' a host interposed, though friends and enemies presented an imposing front to stop his progress, yet with zeal unsubdued by tenderness, and unappalled by terrors, he would break through their lines, and pursue, with resistless march, the call of his Divine Leader.

Let the spirit of Paul animate the bosom of every minister and missionary, and it will soon be manifest, though the weapons of their warfare are not carnal, that they are mighty thro' God to the pulling down of strong holds, and effectual in training.

“by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.”

Source of the knowledge of God among Pagans.

We have no conception that the first great master-thought, if we may so express it, of the existence and attributes of *One supreme and perfect Being*, would or could ever have been imagined by man of himself, and independently of that revelation which suspends upon this great fact all the principles of faith, and the entire history of Providence and of man; and it will not be difficult to shew, that next to the light of revelation, tradition is the fertile source of all the right thinking that is to be found in the world. If the evidences of this were not amply sufficient, there is one corroborative hint which we merely give in passing; namely, that even where something like the notion of such an intelligence has obtained in the heathen world, the very next—the second—efforts of human reason, after this idea has been received, have uniformly been directed to the debasement, and in reality the destruction of the sentiment, by multiplying gods to an incalculable variety, and with interfering claims, not only with respect to each other, but with regard to the supposed pre-eminent and presiding divinity. The Egyptian mythology, therefore, as originally found among that people, or as altered in Greece and Rome, may serve the purpose of amusing our leisure, or embellishing our poetry; but it must be carefully distinguished from the fundamental principles of truth, and may furnish an instructive contrast with the reality, purity and simplicity of the Christian religion.

“THE BABES IN THE WOODS.”

The following account is published in the Cahawba, Alabama, Press of the 18th ult. with assurance that the authenticity may be relied on.

On the 11th ult. two little sons of Mr. Henry Vinson, of Butler county, one four, the other two years old, went out to meet their father on his return from work—took a wrong direction, and got lost in an adjacent wood, which is en-

tirely uninhabited. The inhabitants of Butler turned out en masse, and, after three days and nights diligent search, could not find nor hear the least account of them, and began to despair, but still persevered. On the fourth day it was thought there were no less than two hundred engaged in the hunt. When about four miles from Mr. Vinson's house, a voice was heard from one of the company that signs were found, which had scarcely died away before the cheering report was sounded by Mr. Sims that he had found the lost. To describe to you the scene, is past my pen's communication.—The lovely little babes were well, but debilitated—however, by a proper regimen, are restored to perfect health. They had taken up their abode near a refreshing brook, and say they intended to live there, and the number of little beds found is indicative of the fact.—Around their new abode were a number of sassafras bushes, from which they had gathered the leaves and barked the twigs and ate thereof, which was their only support. Surely a ruling Providence was their protector, and ought to be gratefully adored.

INTOLLERANCE.

The London Times of June 13, observes that a petition was yesterday presented to the House of Lords, by Lord King, from a Clergyman, complaining of the conduct of the Bishop of Peterborough in refusing to license a curate, who having already subscribed the 39 articles, refused to answer 87 questions proposed by his Lordship; with a particular view, it was said to the exclusion of Calvinists from the Church—Lord Harrowby strongly disapproved of the conduct of the Bishop. It was contended by the Bishop of Peterborough that Parliament could not interfere in this case, and that an Appeal only lay to the Archbishop of Canterbury. His Grace, however, contended that he had no jurisdiction, and that Parliament could alone interfere. Earl Gray Marquis of Lansdown, Lords Calthrop and King, disapproved of the course pursued by his Lordship, who they thought, had assumed to himself a power which could only belong to the whole Church. No Bishop or Noble Lord stepped forward to the assistance of his Lordship, whose 87 questions seemed, indeed, to have obtained little favor in the eyes of any part of the House. After this indication of the sense of his brethren, and the threats which were pretty distinctly thrown out, his Lordship will, probably deem it advisable to abstain, for the future from endeavouring to compel all the world to embrace his own theological opinions.

THE CHRISTIAN REPOSITORY,

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For the Christian Repository.

AS all typical ceremonies appear to be inconsistent with the Spiritual nature and great design of Christianity—As the Apostle asserts that Christ “blotted out the hand writing of ordinances and took it out of the way nailing it to his cross.” Col. ii. 14. it is a matter of primary importance in the present discussion to ascertain whether our Lord came to blot out one set of carnal ordinances, in order to institute another in their stead—whether the great Antitype in whom all the figures of the law were fulfilled, came to abolish the significant ceremonies of the Jewish Economy, in order to introduce others of the same nature, but far less significant than those he annulled—whether he intended to put an end to the solemn feast of the passover and sacrifice of the paschal lamb (that awful and most expressive figure of our suffering Lord) in order to institute the eating of Bread and drinking of Wine as an ordinance in its room. Before I proceed to answer the particular objections of my opponent, it will be proper a little to examine this subject. In doing this I will first advert to the nature and design of these ceremonies and afterwards notice the mode of instituting them.

1st. The ultimate object of all the rites of the Mosaic Law was to point out the Saviour, to direct the attention of the Jews to the promised Messiah and his office in the redemption of mankind. “Before faith came,” says the Apostle “we were kept under the law, shut up unto the faith which should afterwards be revealed, wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster.” The whole argument of the Apostle in this passage is remarkably a *propos*.—He shows, first, the object of carnal ordinances under the Jewish law. “A schoolmaster to bring the Jews to Christ.”—As a teacher leads his pupils to the knowledge of things by first teaching him signs; letters and words being the signs or symbols of ideas intended to be conveyed. So the law as a Schoolmaster was intended to lead the Israelites to Christ by outward signs, typical ceremonies, and figurative institutions, all pointing to the divine substance, the great Antitype, “the end of the law for righteousness to every one that believeth,” Rom. x. 4. and secondly, he points out a substitute for them. Under the law they were “shut up unto the faith which was afterwards revealed.” Christ was preached to them by the rites of an outward worship, but “after that faith came, they were no longer under a schoolmaster.” On the introduction of the Gospel, carnal ordinances were all abolished, and in their room faith in Christ was made the substitute, and faith, true and living faith in Christ is and ever will be a perfect substitute for every typical and figurative ceremony that was ever instituted. See Gal. iii. 23, 24, 25.

In the fourth chapter to the Galatians the Apostle further illustrates this view of the subject by pointedly reprobating the use of elementary and carnal ordinances amongst Christians. “Even so we” says he “when we were children were in bondage under the elements of this world, but when the fullness of time was come, God sent forth his Son to redeem them that were under the law that we might receive the adoption of sons.”—“Now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage.” “I am afraid of you lest I have bestowed upon you labour in vain.” Gal. iv. 3, 4, 5, 9, 11.

2d. We will now consider the mode of instituting carnal ordinances, and endeavor to shew that when it pleased Divine Wisdom under former dispensations to establish any outward ceremony as a memorial of his mercy, or as a seal of his covenant, it was always done in the most positive and unequivocal manner—not by occasional remarks or by conversation on other subjects, but by express command, in the clearest language. Thus when circumcision was instituted, “God said unto Abraham, thou shalt keep my covenant, thou and thy seed after thee in their generations: this is my Covenant which ye shall keep between me and you and thy seed after thee, every male among you shall be circumcised, and it shall be a token of the covenant between me and you.” Gen. xvii. 9, 10, 11. When the passover was instituted, Moses, after describing the manner of observing this feast, and the design of celebrating it, says, “And this day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout your generations, you shall keep it a feast by an ordinance forever.” Exod. xii. 14. In these cases the command was plain—nothing ambiguous—nothing uncertain, no room left by the divine Institutor for any misunderstanding on these subjects; and, as might be expected, no one ever afterwards doubted of his intention to institute them standing ordinances in the Jewish Church. It is not supposable that a perfect Lawgiver would give an imperfect law—would convey his will in dubious or equivocal expressions. Let us now revert to the language of our Saviour when as my opponent says he instituted

a ceremony of such extraordinary importance as the Eucharist, let us well consider the circumstances in which he was placed, let us remember the occasion which called them together at the time, and I think the unprejudiced reader must acknowledge that our divine Lord did not intend by the expressions which then fell from his lips, to institute a new ordinance of perpetual obligation on his Church. The Evangelist expressly informs us that they met to celebrate the Jewish Passover. In my former Essays I have clearly shewn that no ceremony was then performed, that did not strictly appertain to that festival. Whilst as Master or chief man of that feast “and as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples”—“and he took the cup and gave it to them saying, drink ye all of it.” In doing all this he did no more than was always done by every Jew who presided at this ceremony—so far he celebrated no new institution, he only performed the customary rites of the paschal feast.—But in conformity to his usual practice, he on this occasion endeavored to turn the attention of his auditory to the symbolical meaning of the Bread and Wine he had offered them—Of the Bread he said “this is my body,” this represents “my flesh which is given for the life of the world.” John vi. 51. Of the cup he says “This is my blood of the New Testament which is shed for many.”—In both these sentences he plainly alludes to that flesh and blood, that divine and spiritual food of the immortal soul, of which he had before said “Except ye eat the flesh of the Son of man and drink his blood ye have no life in you,” John vi. 53. “This do in remembrance of me.”—Remember whilst you are eating this bread and drinking this wine the eternal consequence, the infinite importance of communion with God, of a participation in my spiritual flesh and blood. “Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” John vi. 54.

From what has been said, my reader will be led to contrast the expressions used on the institution of circumcision and the paschal feast, with those used by our Lord at the Passover Supper. In the former the command was to Abraham and to his seed after him—to the Jews for “a memorial to be kept throughout their generations by an ordinance forever.” In the latter we find no intimation that the successors of the Apostles were to observe the breaking of bread and drinking of wine, the usual ceremonies of the Passover festival, in remembrance of Christ. The command “this do in remembrance of me,” was only directed to the Apostles—not to any after them. We have not the least proof from the text that any others than those present were commanded to “do this.” The whole of the context shews that our Lord and his Apostles were celebrating the Jewish Passover, and that he intended nothing further than that they should advert to the object of all typical institutions, the end of all carnal ordinances, the divine and spiritual Lamb which taketh away the sins of the world.

I will now advert to the arguments of my opponent on the subject in discussion. He says “on this broad ground that the Saviour instructed—the Apostles sanctioned—and the early Christians observed this ordinance I am willing to rely.” How weak a reliance he has in this case my readers will readily perceive.

That our Saviour instituted the use of bread and wine as an ordinance, he had endeavored to prove merely by citing Matthew, Mark and Luke on this subject—and by making a few gratuitous assertions without the shadow of an argument to show that our Lord meant to institute a new ordinance when he celebrated the feast of the Passover. If any of his readers can be misled by such kind of argument, they are such readers as Apiculus has never expected to convince, he has appealed to the understanding of his readers, to those who are capable of weighing the force of an argument, and not to those who are willing to be led by the *ipse dixit* evidence of any man however high his pretensions in matters of faith.

That the Apostles ever sanctioned the use of Bread and Wine as a religious ceremony he has never brought any evidence to prove. The history of the Apostles as recorded by Luke, gives us no idea that the use of wine “the memorial of the blood of Christ”—that important part of this carnal ordinance was ever observed by them—consequently they never celebrated the Eucharist.

That the early Christians observed this ordinance, he has brought no proof except the practice of the Corinthian Church—the most immoral, contentious, carnal Church in Christendom, a Church whose practice in this case was severely reprobated by the Apostle. A Church whose example may suit my opponent, but cannot serve as a pattern to any Christian who is desirous of following the precept and example of our Lord and his Apostles.

Let us now consider the utility of these ordinances—a branch of the subject on which my opponent dwells with much complacency. First he says “I appeal to every candid observer, if these ordinances do not honor Christ and his religion?” To this it may be answered

that if murder and bloodshed do honor to Christ and the religion of my opponent, the Eucharist must rank very high as a means of doing this honor. Those of “Paul’s” readers who have made themselves acquainted with Ecclesiastical history, cannot be ignorant of the horrible cruelties to which this Rite has given birth! How many thousands of innocent men and women have been butchered or burnt at a stake on its account? But says my opponent “it is profitable to believers,”—“it teaches saints their unity in faith, love, &c.” Why yes, if contention “is profitable to believers,” it has been a fruitful source of profit! If animosity and strife produce “unity in faith and love” it well deserves the labored eulogium of my opponent—it broke the peace between Calvin and Luther—it has divided Christians under every name—it has for many centuries been a perpetual cause of wrangling and discord. There has hardly been any other source of as much vexation, division and disgrace to the professors of Christianity, as almost every page of Church history abundantly demonstrates. It may safely be asserted that those societies of Christians have been most united who have had the least to do with it.

But says my opponent “it makes religion visible.” This is another of “Paul’s” curious notions. Religion consists in an inward piety of the heart, in the fear and love of God, it is rendered visible, not by the use of the “weak and beggarly elements,” but by “visiting the fatherless and the widow in their affliction, and by keeping ones self unspotted from the world.” I ask my opponent to put his finger on any passage in the sacred volume, where eating of bread and drinking of wine is identified with religion or spoken of as an evidence of its existence. None can deny that the unregenerate and wicked may and do use this ceremony—what kind of religion do they “make visible” but the dark and carnal religion of the hypocrite!—The very best and only infallible evidence of Religion in any of its professors is a pure and holy life.

Under a conviction that carnal ordinances were never commanded by Christ, that they are inconsistent with the Gospel dispensation, and that their consequences are pernicious, the Society of Friends have never used them. On this account they have been severely blamed by their fellow professors of the Christian name, by those very men who have neglected to observe outward ceremonies, ordained with more formality, enjoined with greater solemnity than any of those observed by our opponents. “Paul” in his first Number on the subject now under discussion, tells us that “a request from a dying Redeemer to all who love him, will equal a command.” I will now attempt to shew that he has dared not merely to deny “the request of a dying Redeemer,” but that even a command has failed to produce any effect on him. It appears by the sacred text that our Lord after he had celebrated the Passover with his disciples “rose from supper, laid aside his garments, took a towel, girded himself, poured water into a basin and began to wash his disciples feet—Peter astonished at his masters condescension in performing so mean an office, said “thou shalt never wash my feet.” Jesus answered “If I wash thee not, thou hast no part with me.” Peter saith to him “Lord not my feet only but also my hands and my head.” “So after he had washed their feet and had taken his garments and was set down again, he said unto them, Know ye what I have done unto you? Ye call me master and Lord, and ye say well, for so I am—if I then, your Lord and master have washed your feet, ye also ought to wash one anothers feet, for I have given you an example that you should do as I have done unto you—Verily, verily, say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” John xiii. 4, 5, &c.

Now I should be glad to know upon what grounds my opponent has neglected not merely a Redeemer’s dying request, but a dying Redeemer’s positive command, why he does not celebrate the Sacrament of washing one anothers feet?—This practice of our Saviour is “an outward and visible sign of an inward and spiritual grace.”—if carnal ordinances “make religion visible,” why has he refused to make religion visible by refusing to practice this ordinance? Can he give any better reason for his contumacy in this case, than that eating bread and drinking wine is rather more agreeable than washing his disciples feet. The command of our Lord as the Evangelist has recorded it, is more positive in this instance than the command to perpetuate the use of bread and wine—it is attended with more awful sanctions—“if I wash thee not thou hast no part with me”—“I have given you an example that you should do as I have done unto you.” If “Paul” cannot give a good substantial reason for refusing to celebrate this carnal ordinance, I hope he will endeavour to exercise a little charity for his neighbour who believes it wrong to observe any typical ceremony whatever, and especially those which are not so clearly enjoined as those are which my opponent wholly neglects himself!!!

I will now grant a request of “Paul” made in a former address to us on the subject of Baptism. He begs

me to shew that the Apostles never baptised their converts "in the name of the Father, Son, and Holy Ghost;" and says, "the mere omission to record the form in full no more proves that they did not follow their Lord's command than the omission to mention circumcision for 1400 years proves that the right was not practiced millions of times." This sentence gives us a fair sample of the unfair method generally pursued by my opponent in the prosecution of his scheme. He first takes it for granted that our Lord commanded Water baptism—and secondly that Luke omitted to record the form of Baptism in full. But he has never yet shewn that our Lord commanded water baptism—nor never can shew it—And that Luke was not the very defective historian that "Paul" describes him to be, will be seen by consulting the history of the Apostles—And first Acts, viii. 16, where the Evangelist says speaking of the Samaritans "as yet the Holy Ghost had fallen on none of them only, they were baptised in the name of the Lord Jesus"—and secondly, Acts x. 48, speaking of the baptism of Cornelius and others by Peter, he says, "he commanded them to be baptised in the name of the Lord;" and thirdly, Acts xix. 5 giving an account of the disciples whom Paul found at Ephesus, he says after Paul had preached to them "they were baptized in the name of the Lord Jesus." Now there is no other case of Water Baptism mentioned after our Lord's resurrection in which the subjects of it were baptized in any other name than the name of Jesus—which I consider a sufficiently clear proof that the apostles never used the form of words mentioned in Matthew xxviii. 19. It is the best evidence that any negative proposition can possibly have. The only opposing argument adduced by my opponent is founded in a surmise that the Evangelist omitted to tell the whole truth, and that there may have been cases that were never recorded at all!!!

Is it possible that any of our readers capable of understanding the force of an argument can rely on such weak surmises for the support of any ordinance in the church?

AMICUS.

CHOCTAW MISSION.

Continued from Page 128.

In a subsequent letter, dated at Elliot, Mr. Kingsbury gives an account of the distressing sickness, which the mission family had endured. He had been sent for, in consequence of the dangerous illness of Mrs. A. V. Williams. On his arrival, Aug. 20th, he found her somewhat better. She had been brought low by arduous service, in the various labors of the station, till at last she was seized with a violent fever; while she was recovering, several other members of the family were seized with a fever; and, for several days, they had watchers constantly in four rooms. Among the sick were Mr. L. S. Williams, his wife and one child, Mr. Smith, his wife and two children, (and subsequently his three other children.) Mrs. Wood, Mr. Dyer, Mr. Bardwell's youngest child, and subsequently Mr. Bardwell himself, Miss Thatcher and two of the hired men.

Speaking of this sickness at Elliot, Mr. Kingsbury says:

"Surely the hand of the Lord has been heavily upon us. But under all our afflictions, the Lord has sustained us, and been better to us than our fears, and infinitely better than our deserts. No one has been removed by death. Several are nearly recovered, and there is a prospect that all will be restored to health. Though we have had the aid of no physician, yet the means employed have generally been attended with the happiest effects.

"It will not be supposed, that during this season of uncommon affliction, much labor has been performed. Yet nothing has been lost for want of attention.

"It was our design to have enjoyed a communion season the first Sabbath in September. But several of the family were not as well as usual, and it was found impracticable. Two black women and Mrs. Perry, wife of the head man in this part of the nation, were examined, and voted to be considered as candidates for admission to the church at the next communion. We hope those instances will be the first droppings of a more plentiful shower. They are

comforting to our souls, in this season of darkness and rebuke."

"Dr. Worcester was with us in much weakness of body—was unable to visit Elliot—and could only attend in part to the situation of the mission. Yet, it is much to be regretted, so far as Indian missions are concerned, that he did not live to communicate to the Committee and to the Board, the result of his observations. But, for wise reasons, this was not permitted; & it becomes us to bow with entire submission."

Mr. Kingsbury returned to Mayhew, on the 6th of September. The weather had become very fine and he was desirous of pushing the various labors of the station as fast as possible. The mission continued to be much embarrassed for want of funds; though it was in some measure relieved by authority to draw on the Treasury at regular intervals, and to a limited amount.

[Herald.]

GREAT OSAGE MISSION.

Extract of a letter to the Editor of the Recorder, dated Harmony Station, Osage River, Sept. 7. 821.

From the time we left New-York to the time we reached our station, was something more than 5 months. The distance not far from 2,200 miles. Our passage was slow, but far more pleasant than could be expected.

The health of the family has been remarkably good. At present many of the members are afflicted with the fever and ague, but none thought to be immediately dangerous. On the 11th of August, 74 of the Indians arrived at our boats, about 4 miles from this station, for the purpose of holding council. It being late on Saturday, we deferred it until Monday. When the time arrived, the most of the male members of the family, together with the Indians, resorted to the place we had pitched upon, and which proved to be the place of our residence, for the purpose of having a talk. We found it a truly interesting season to all present. The Indians discovered to us minds as well stored with knowledge as could be expected of the children of nature. They seemed to be happy that we had come, and expressed much willingness to give up their children to be instructed in the arts of civilization. They promised to give to us whatever land we should mark out. Since that time, they have frequently visited us and seem to be happy in our society. They in appearance are as noble a race of people as I ever have seen. We are hoping in the spring to be able to put our school in operation, and then we shall be able to find what abilities they have to learn.

The men are large and well built—not many of them are less than 6 feet in height. I think we have great encouragement to believe, that it will not be long before their habits will be changed, and they become both civil and christianized. God is at present exalting his Son, by giving the heathen to him for his inheritance, and considering the present state of things, we have no reason to despair of the Great Osages of the Missouri.

Your's, &c.

AMASA JONES.

CHIPPEWA INDIANS.

Extract from a letter received by a gentleman in Boston, from Schenectady, N. Y.

"The contemplated Mission to the Chippewa Indians in the Michigan Territory, is about to be carried into effect. Five members of the mission family have been selected and sent on to the river Sagana. Four of them have passed through this place to Buffalo, viz. Messrs. John S. Hudson and Edson Hart, with their wives. It was very grateful to the friends of religion, to see the degree of interest which

the event had excited after a very short notice. On the 29th Sept. the Board of Directors met to receive the Report of their Committee who had visited the Indians in the Michigan Territory, and concluded to commence their operations on the Sagana River. On the 8th of Oct. they concluded that as the season was far advanced, and little preparations had been made for the mission establishment, it was necessary that the charity of the people in the vicinity, viz. Albany, &c. should be solicited in aid of the mission establishment; and on the 18th, a very considerable amount of various articles and money was collected, and most of it put up in boxes and sent on to Buffalo. Among the benefactors on this occasion, the Board of Directors were highly pleased to notice the Benevolent Reading Society, in Sandwich, Mass.—One of the contemplated mission family, on whom its principal care for the present will devolve, Mr. John S. Hudson, married Miss Abigail Smith, of that place. On their departure after they were married, they received many gifts for the mission family, from the friends of the Redeemer generally. In addition to these the Benevolent Reading Society presented a box of clothing estimated at \$27.

"The mission family has been detained by unavoidable circumstances till it has become late in the fall season, the buildings also which were preparing for them, have been prevented from being erected according to the calculations of the Board. The roughness of the lake prevented the conveyance of the lumber and other materials for building. It is therefore expected that the family which has been sent on will occupy some other place among the Indians until the opening of the spring. The opportunity which will be afforded to the missionaries to acquire a knowledge of the Indian tongue, is considered more valuable to the mission than if we had been suffered to proceed in our operations as was expected."

[Boston Recorder.]

DOMESTIC.—Union Mission.

The Missionary Register for Oct. contains the journal of this mission from March 10 to May 27. The Missionaries had removed into their new cabins—were considerably afflicted with sickness—had had several interviews with some of the Osage chiefs, who were all friendly to them, though engaged in war with the Cherokees—resolved to remain in their present situation notwithstanding the war; formed rules for their business meetings; resolved to hold regular meetings for business every Tuesday evening; appointed the brethren Chapman and W. C. Requa to learn the Osage language; brother Vail to write the journal and official communications of the Mission; brother Chapman to be Treasurer; brother Palmer to be Clerk; brother Spaulding to take charge of the store-house, and a committee of appraisal and appropriation. About 28 acres of land have been enclosed for cultivation; 4 acres appropriated to a garden, and the remainder to corn; several laborers have been procured, and a frame building is to be immediately erected, 48 feet by 30, two stories high, &c. May 26th was spent in fasting and prayer, preparatory to the formation of a church; this event had been delayed by the sickness of the family. Two sermons were delivered, articles of faith were agreed upon, and a covenant subscribed. Brethren Vail and Chapman, were then requested by the lay brethren to take the pastoral care of the church, to which they consented, and the Lord's Supper was administered the next day. "A delightful precious season."

The Oneida Indians are pleased with the school established among them by the Hamil-

ton Missionary Society, and it flourishes. The children have made good proficiency in learning to read, write and spell the English language. The nation have requested the society to furnish them with a good Farmer, a Carpenter and a Blacksmith; not only to labor themselves but to instruct their young men in the several employments. The Society have agreed, on conditions, to furnish a Carpenter and Blacksmith, but deferred making any immediate arrangements to furnish them a farmer. The Indians say—"they are tired of following deer—they had rather raise calves and sheep, and live like white people."

PALESTINE MISSION.

A letter has been received by the Treasurer from Mr. Fisk, dated Smyrna, July 6th, in which the writer states, that he spends his time, in the family of the Messrs. Vaulepneps, in study and teaching their children. The plague had made its appearance in Smyrna, and had excited considerable alarm. Mr. F. gives a brief account of the massacres, which took place in Smyrna, about the middle of June. The number of Greeks murdered was estimated at from 500 to 1,500.

The last accounts which Mr. Fisk had received from Mr. Parsons, was dated at Samos, June 22d. Mr Parsons was daily expected at Smyrna.

Female Liberty.

The following letter, inclosing a *String of Gold Beads*, was read at the late meeting of the *Vermont Bible Society*, and excited much interest.—May so noble and Christian an example find many imitators :—

"DEAR SIR—It is now many years since I hope that I have been made savingly acquainted with the benefits of the Gospel: my heart has often been pained within me, when reflecting on the wretched condition of those who are destitute, and often have formed resolutions to do all in my power, for their relief. Each succeeding year has excited new hopes, but my pecuniary resources were so small, and the wants of my family so numerous and pressing, that as yet I have been able to do little more than pay my annual tax to the Cent Society of this place. But, Sir, I have of late been led to reflect on the impropriety of complaining of inability while I continued to wear about my neck, a useless ornament of gold, valued at eight or nine dollars—an ornament which affords neither comfort nor profit; but is worn only because it is retained in my possession. Though this sum would add but a mite to the treasury of the Lord, yet he can make it produce incalculable good. I therefore send it enclosed to you, as Treasurer of the Vermont Bible Society, requesting to be made a member of that Institution at a convenient opportunity; also requesting that the surplus be reserved to pay the annual tax. May the blessing of the Lord rest on that Institution—may its coffers overflow; and may it continue until every superfluous ornament in Vermont, shall be brought into its treasury. I am Sir,

With due respect, yours, &c.

After some consultation, it was proposed to raise money on the spot, sufficient to constitute the lady a member for life. This was no sooner proposed than done. Upwards of 21 dollars were instantly laid down, chiefly by contributions of 1 dollar each.

"The worm that dieth not, and the fire that is not quenched." A most wonderful confession, by a dying man, has lately been made, explaining things that have long been hidden in mystery; and unfolding a scene of horror which

makes the eyes blood-shot to look upon. A few years ago a barn was burnt; and all attempts to discover the conflagrator proved ineffectual. The dying man referred to, tortured by the pangs of conscience, to which those of death were sensations of pleasure, had the horrid secret wrung from his soul.—He confessed that he had robbed and murdered a man, and placing the corpse in the barn had set it on fire, to conceal his crime. He had an accomplice; that accomplice is still living, and justice, though slow of foot, will surely overtake him. Such is the part of the story related to us in a way to command our belief. Further particulars shall be given soon. In the mean time, let him that meditates evil know that God is the avenger of crimes, and murder never escapes punishment.—*Village Record*.

MISCELLANEOUS.

American Bible Society.

The amount of receipts into the Treasury of the American Bible Society, during the month of September, 1821, was 2647 dollars 17 cents. The issues from the Depository of the Society during the month were, Bibles, 3422—Testaments, 1879. Total 5301—value 3567 dols. 3 cts.—The following clergymen were during the same period constituted life members of the Society: Rev. William Chester, of Galloway (N. Y.) Rev. John Summerfield, of the Methodist Church, New York; Rev. Daniel Marsh, of Bennington (Vt.) Rev. Alexander Cowan, of Meeklenburg county (Va.)

The monies received in October, amounted to \$3197 90. Bibles issued during the month, 3643—Testaments 1614—valued at \$2495 36. Dr. Jacob Porter subscribed \$120, in addition to \$80 formerly paid, to constitute him a Director for life. A donation of \$25, was received from Miss Sally Flint, of Danvers; \$126 were remitted by the Berkshire Bible Society, and \$79,67 by the Hampden County Bible Society.

Some of the African Churches in the United States, have, for years, set apart a season for prayer to God for the spread of the gospel among their African brethren. Their season is about quarterly, and is fixed on those months which have five sabbaths, the fifth sabbath being the designated day and the hours six in the morning and six in the evening. The state of the Africans excites a peculiar interest at this day, and why cannot some arrangements be made to induce all the American churches to unite in prayer for them at the above mentioned season?

A SOFT ANSWER TURNETH AWAY WRATH.

The horse of a pious man living in Massachusetts, happening to stray into the road, a neighbour of the man who owned the horse, put him in the pound, and then told the owner what he had done; "and if I catch him in the road," said he "I'll do it again." "Neighbor" replied the other, "not long since I looked out of my window in the night, and saw your cattle in my mowing ground, and I drove them out and shut them in your yard; and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. [Ch. Almanac.

Another warning to be careful of fire arms.

On the 6th ult. a daughter of Mr. Rounsevel, of Freetown, aged 9 years, went to make a visit at her grandfather's a near neighbour. There was a child, 6 years old, who had been in the habit of sporting with an old musket; this, as the child and family supposed, he took from behind the door, (where it had been placed by a man a few moments before, who inten-

ded to shoot a fox) and resting it on her chair, said "I'll shoot you," and no sooner was the word out of his mouth, than the gun exploded and the whole charge passed through the thigh of the little girl a little below her hip. The girl languished above 30 hours in great agonies and died.

The Merchant Seamen's Auxiliary Bible Society purchased Bibles last year of the British and Foreign Bible Society, to the amount of 750l.—being 59l. more than was raised by the largest Bible Society in the world, the first year of its operation.

The Bible Societies in Europe have published, in all languages, no less than four millions of Bibles, and those in America have made an addition of nearly a quarter of a million.

A letter from Mr J. B. Hyde, who has been for ten years among the Seneca Indians, states that three years ago last August, five of these Indians professed themselves friends to the Gospel; two years afterwards the Chiefs of the several villages informed Dr. Morse that of 700 souls in Buffalo Reservation, 225 were in favor of Christianity; of less than 900 in Alleghany village, 225 also had appeared in favor of the Gospel of Christ—of more than 300 in Touawanta80—of 360 at Cataragus, one half! making in the four reservations, 600 nominal Christians.

CHRISTIAN REPOSITORY.

SATURDAY, November 24, 1821.

IT would be agreeable to the Editor could Paul and Amicus in their protracted debate, so far compress their weekly communications, as that they may not exceed one page of the Repository. He hopes they will also be more particular in their punctuation, capitals, and marking quotations.

HAVING completed, with the last No. the FIRST SIX MONTHS of the REPOSITORY, we now according to our terms, solicit payment for the Year. The sum due from each subscriber, being too small to warrant a personal application, we authorise the Gentlemen whose names are attached, to receive and receipt for the amounts due in their respective neighbourhoods. Some of the Gentlemen named as agents, we have had no personal interview with, but presume so far to trespass on them, as to ask their aid.

AGENTS.

Mr. Abijah Yates,	Elkton.
Samuel Hogg, Esq.	North-east.
Rev. Samuel Bell,	Pencader.
Matthew, Kean, Esq.	New-Castle.
John Sutton, Esq.	St. George's.
Rev. A. K. Russel and Mr. William Sherer,	New-Ark.
Charles Tatman, Esq. Post-Master,	Appoquinimink.
William Hazle, Esq. Post-Master,	Middletown.
Rev. Robert White, or Rev. E. K. Dare,	Cochranville.
Gen. John W. Cunningham, Post-Master,	New-London & Roads.

In other places, where there are but one or two subscribers, themselves will please call on, or send their amounts to the Editor.

Sep. 13th, 1821.

It is our painful duty to announce the Death of the Rev. SAMUEL NEWELL, American Missionary at Bombay, in May last, after an illness of 12 hours, of cholera morbus—and also, Mrs. SUSAN POOR, wife of Rev. Daniel Poor, Missionary at Jaffna, in Ceylon. The information, we learn, is received in a letter from Rev. Mr. Bardwell, at Calcutta, to his friends in Andover. Bos. Rec.

Communication

BAPTISING—By Divine permission, William Johnson will hold a meeting for preaching and baptising on the banks of the Brandywine, at Chads' ford, tomorrow, at half past 10 o'clock, A. M.